both active and passive principles together, the corporeal and incorporeal nature, mechanism and life* Atomology and Pneumatology; and, from both these united, they made up one entire system, of philosophy, correspondent with, and agreeable to, the true and real world without them* And this system of philosophy, thus consisting of the doctrine of incorporeal substance (whereof God is the head), together with the Atomical and mechanical physiology, seems to have been the only genuine, perfect, and complete.

XLII. But it did not long continue thus; for, after a while, this entire body of philosophy came to be mangled and .dismembered, some taking one part of it alone, and some another; some snatching away the Atomical physiology, without the pneuniatology and theology; and others, on the contrary, taking the theology and doctrine of incorporeals, without the Atomical or mechanical physiology. The former of these were Democri-tus, Leucippus, and Protagoras, who took only the dead carcass or skeleton of the old Moschi-cal philosophy, namely, the Atomical physiology; the latter, Plato and Aristotle, who took, indeed, the better part, the soul, spirit, and quintessence of it, the theology and doctrine of Incorporeal^ but unbodied, and divested of its most proper and convenient vehicle, the Atomical physiology, whereby it became exposed to sundry inconveniences.

XLIII. We begin with Leucippus and Demo-critus; who, being atheistically inclined, quickly perceived, that they could not, in the Ordinary way of physiologizing, sufficiently secure themselves against a Deity, nor effectually urge A the-